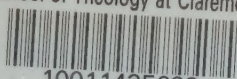


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The Minister as a Leader in Public Worship

By
J. HASTIE ODGERS
and
EDWARD G. SCHUTZ



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By J. HASTIE ODGERS AND EDWARD G. SCHUTZ*

Introductory

Confessedly the following statement is concerned with what are too often considered to be matters of little consequence. For it is not our purpose in this discussion to set forth the highest and noblest features of public worship. These have been presented by others so well and with such commendable emphasis as to leave little if anything to be said further. The literature also which deals with these higher aspects is accessible to all.

But such is not the case with regard to the topics here to be passed in review. For we are concerned with the outward aspects of a service, such as have to do with form, order, the personal bearing of the minister, the choir, and the people; in short, all that is becoming in a service of worship as the outward expression of its innermost meaning. Of this phase of our worship we have been negligent to the point of irreverence. Various denominations in which there is a steady and secret dread of form and a fear of its intrusion as inimical to spiritual freedom and power have given too little heed to the acts of worship.

Even our schools too often send young men forth, leaving them to learn with very little assistance the appropriate movements, forms and attitudes in public worship. The result is that the manners of our ministers in the conduct of worship are too often unworthy, even though we allow that there are numerous and commendable exceptions. For there is a conviction on the part of some people, that spirituality is endangered by the careful ordering of a service. This is not true, but because of this attitude we are rapidly losing thousands of our more thoughtful people to other denominations; or, what is more to be regretted, driving them out of the church altogether. When shall we learn that our services of worship are high and holy acts, requiring all the fineness of which our human nature is capable? As to worship, no least movement regarding it should be overlooked, provided the things of minor importance do not lord it over the things of major importance. For what is true of the artist is surely true of the worshiper. Regarding his work, Burne-Jones once said that he desired so to execute that anyone finding even a very small portion of one of his pictures must confess that although one knew not the subject nor the special message which the artist had in mind, yet even this fragment revealed that the creator of it was one who took infinite pains to render his work as perfect as possible. It is in this spirit that we may well consider the care which should be exercised even in the details of worship.

* Authors of "The Technique of Public Worship" (The Methodist Book Concern).

The Building

While our attention is to be directed chiefly to the minister who leads the service, we should not fail to take into view the surroundings amidst which the worship is offered, since these avail so much to create an atmosphere. Fortunate is it when the building itself is a great invitation and inspiration. Such it may be. Then again it may, by its ugliness or uncared for condition, repel. Not seldom do we come upon a structure which, although it be simple and inexpensive, yet calls out to us in the most appealing manner saying, "Come in, come in! Here is a place for prayer." However, this characterizes too few of our church buildings.

In a certain little town there were to be found two Protestant church edifices. Both were uninviting, ill-kept. When erected little thought was given as to the power of a building to call forth the spirit of prayer. Another communion building a church, a very small one. In dollars and cents it represented less than either of the other two, but it made its appeal. It reminded you of all that is most sacred in our religion. It set you dreaming. It is a hopeful sign for the future of the churches in America that the newer architecture, which is now being developed amongst all denominations, is characterized by a worship appeal; and whatever may be our personal choice as to architectural type—Roman, Pointed, Byzantine, New England, Mission or whatsoever—it is a glad thing to feel that all have the power, though not perhaps in equal degree, to call us to prayer.

The Sanctuary

Within the edifice that part designated as the *sanctuary* should be the dominating feature. Rightly constructed, reverently used and kept free from the litter of the world, the sanctuary itself is a powerful means of grace, catching and elevating the hearts of those who come to seek communion with God. In its construction, in its appointments, in the care which is accorded to it, and not seldom in its beautiful symbolism, it suggests to us that heavenly worship which eye hath not seen nor ear heard. This indeed is as it should be; but too often it is so constructed that it is clearly an auditorium, rather than a sanctuary which by its very construction evokes prayer. Not seldom do we degrade a sanctuary by keeping it other than spotless, and by the unworthy uses to which we subject it, as well as by the irreverence which we manifest toward it. A certain sanctuary which was built appropriately and not unbeautifully had been the scene of a Children's Day Service. But the occasion must have been a party rather than a service of worship. Through the days which followed the room was left in disorder. On the Thursday following that Sunday, a company met there for a service. Books were found strewn everywhere. The pulpit was moved to one side. Flowers, faded and ill-smelling, were scattered about. It is from such careless and undevotional habits of church life that we are sure to reap a harvest of irreverence and indifference.

In one of our old school readers there was an oration on *Mountains*. There came the question, "Mountains, who made you?" Then the questioner answered his own inquiry, "I know who made you, it was God." The Mountains themselves revealed Him. Now the problem is so to construct our sanctuaries that, like the mountains, they call forth a feeling for God; so that even where there is silence we are moved to pray. Where we so build we shall have made a beginning toward offering a fitting place for worship.

A Worshiping People

Then comes the significance of a worshiping people. For the assembling of people who are bent upon prayer is something singularly beautiful. There are here a nobleness and an elevation of soul which have no counterpart in any other gathering in the world. In dress, in movement, in inwardness of mind, the true worshiper as he enters the sanctuary brings with him the accent of prayer. Thus he helps create the atmosphere which is necessary in all devotional moments. Whatever then there may be of reverent step or bearing, such as springs from a mind and heart that are alive to the occasion, will conduce to the impressiveness of the hour. One of the weaknesses of our present church services is that so few people assemble in the name or spirit of worshipers. There is little devoutness, whether inward or outward. There is almost no posture in prayer. The bowed head on entering the pew, as well as the meditative spirit, is absent. The tendency is thus to offer a service which is without reverence. Of all the problems that confront those who would deepen the devotional spirit of our services, one of the most stubborn is this attitude on the part of the people. But with the right building and with the proper leadership of the minister and choir even this can be overcome, and the people gradually led into both the spirit and attitude of meditation.

The Choir

Of real significance also in public service is the choir, which, with the minister, exercises a compelling influence. Partly for musical considerations, partly also because in other ways worship is greatly advantaged thereby, the church in our day is turning to a chorus rather than to a quartette choir. Increasingly there is the desire that the congregation shall have the assistance which only a chorus can give to public worship. And this may be obtained not by a group which is merely a chorus, but by a *worshiping chorus* choir. For besides offering its distinctive service of music, the chorus, since it is well trained and advantageously placed, serves most effectively as a leader in worship. Where the minister, the choir director and the chorus all manifest a spirit of worship and reveal the closest co-operation, they greatly inspire those in attendance to become a worshiping people. Much has been done in recent years to further this idea of the choir as offering a real ministry. One feature, and an important one, is that of vesting the choir. This is becoming quite general and makes for dignity and order. The custom of having the chorus join in responses and prayers, and thus indicating, now, by standing and now by bowing down, what are the appropriate postures in a service, rightly enough finds more and more favor.

But more is yet awaited before the choir shall enter into its largest possibilities. The seating of a choir boldly forth on a platform as though a service were a performance is much to be deprecated. Rather should the members of the choir regard themselves as making the service an offering to God. Many prefer that the members shall be seated in rows facing one another with the Lord's Table as the sacred symbol of God's presence directly in view. But where this is not feasible or where it is not desired it should be made clear in some way that the praises and prayers are addressed to God and not directly to the people. This will change the character of the presentation entirely. There will be no hateful applause which is now heard, not infrequently, in worship services and which is so destructive of the end sought. In other words, the choir as the musical leadership of the church is an integral part of the

service itself and is thus being looked upon as offering a true ministry. This growing sense of unity and sympathy on the part of the minister and choir has been among the most noteworthy results in recent years.

In spirit at least, the minister sings with the choir and the choir worships with the minister. These, so co-operating, offer the people real standards of worship, as well as being in themselves most sincere and true worshipers. Such a chorus, then, does much more than sing, although singing may seem to be its chief function. The nature of the choir as a worshipping unit, in the service where it is rightly cultivated, is of greatest value. This may well be regarded as one of the most distinctive phases of the more recent worship movement. One of the very best aids in securing a consciousness of worship on the part of the choir is a brief prayer led by the minister just before the choir and minister enter the sanctuary.

To summarize what has been said above, while one does not wish to give too great emphasis to certain changes which are now taking place such as vesting the choir, the entry of the choir, the postures and attitudes throughout the service, yet all these are working together for a service of worship rather than for a program. This is nowhere more truly seen than at Communion where the sight of a choir coming to the Lord's Table upon invitation, first, after the ministers have communed, produces a noteworthy impression. Added to this, where there are selections and responses reverently offered by the choir throughout the Communion service, there is a deepening sense of common worship. Thus is the choir making a very real contribution.

The Minister as a Leader in Public Worship

What has been said will, it is hoped, prepare us the better to consider the general subject of the minister not as a Preacher only, but as a Leader in Public Worship. Of all those concerned in a service, the minister bears the chief responsibility. And there can be no doubt that in the conduct of a service more is required of him now than formerly. Hitherto he has been thought of too exclusively as a preacher—a man with a message. But there is also the priestly office which he should seek to fulfill, even in Protestant services. For in the conduct of worship, the minister is not a prophet only, as too many conceive to be the case; nor is he a priest only; but it is his duty to discharge both these functions. On the priestly side he is a leader in worship, the voice of the people going out to God; and as such his every act has significance. From the influence of his personality, expressed in his movements, voice, and spirit, there can be no escape, whether for good or ill. For we are under his guidance throughout the service. Our ministry in large part has not given sufficient attention to this distinctive feature of Christian worship. It is our duty to remind ourselves that when we lead a people in worship, there is an opportunity afforded us to lead a congregation to spiritual consciousness.

Preparation of Himself

With this in mind it is of first importance that the leader shall try to realize that he, himself, should be a temple of God. He should try to embody that which the sanctuary symbolizes, for it is intended to symbolize the place where God is. Therefore the minister seeks earnestly to prepare himself, bodily, mentally, spiritually, that he may become a living sanctuary. To this end he will have filled his mind and soul with sacred thoughts. He will have

endeavored to be so prepared that he may discharge faithfully this important office.

For there is required a bodily as well as a spiritual preparation, the lack of which, although it may seem to be trivial, has proved the misfortune of many a minister. It has been remarked by a jeweler that, if one is to display and sell diamonds, he must have hands that are immaculate. But the leader in worship should be much more particular even than he who is displaying precious stones. Few of us can forget the beautiful words in which the Bible has described the Holy City, that it was adorned like a bride for her husband. How often has the minister when officiating at weddings had occasion to remember this simile. He has seen the bride prepared with exquisite care for the marriage service, when too frequently the bridegroom has presented himself with uncared for person and untidy dress. Such an experience is always unpleasant. Likewise, some ministers stand in their own light and thus make their ministry less effective because they fail to care properly for themselves. The skin is not clean and fresh. The hands are indifferently cared for. The hair is untrimmed. The suit has not been to the cleaners for a long time. The coat is not carefully brushed. The linen is untidy or frayed. A minister of some standing appeared upon a platform at an important church for the morning service. He had not traveled a country circuit over dusty roads, but had come to the church from the hotel which was but two blocks away. It was very evident that no brush had touched his shoes for several days for the dust of the streets was plainly visible. To appear so in a service of worship is inexcusable. In respect of order and cleanliness the minister should do all that society exacts and more.

Propriety in Dress

And besides cleanliness and bodily care, there is the need of propriety in dress. If we shall first raise the question of the gown, it is to say that whether we are for it or against it is not of importance. Something may be said on both sides. Just now it is being increasingly worn. But if it is to be worn, then so far as possible the entire service with its surroundings should be in accordance with its use. Let it be a gown of the simplest Genevan type. Doctors' gowns with hoods and bright colors do not comport with the service of worship in the sanctuary. Then too, if one wears a gown, he should wear it fittingly. Let it be over a suit that is dark in color, not light, worn always with a vest. The belt should be concealed, not exposed. The collar should be stiff, not limp, with a necktie that is appropriate. The front of the gown should be kept closed, nor should the hands be thrust behind underneath the skirt of the gown. The gown is to cover the person. That is what it is for.

But what if a gown is not worn? There have been in the past some attempts to appear in a semi-clerical dress which is not a gown, such as the white tie and the Prince Albert coat. These were very commonly worn a generation ago, but have almost disappeared. Likewise has gone the collar which meets behind, with a vest which buttons close up to the collar. Whenever these are seen now, except in certain denominations, they are regarded as survivals. We refer of course to the dress of the minister when conducting the service, not to his everyday attire.

In order to indicate the kind of dress which is now considered acceptable for the leader in worship, the following may be said: Let the suit be dark in color, a black or near black worn uniformly in the pulpit throughout the year.

In summer let the suit be light in weight, though preferably not light in color. Let it be the minister's aim to appear comfortable in his dress as well as presenting an appearance appropriate for a service of worship. If in extremely hot weather the vest is not worn, the coat should be kept buttoned. On no account should the coat be left open or the belt or buckle displayed. If one does this he presents the general appearance of one ready for a tennis game. Nor should one have pencils, pens, note books or other such articles in his outside pockets. The necktie, if not black, should be appropriate to the time and place, and with the stiff collar let him wear no other than the spotless white shirt. Let the shoes be black uniformly, and if low, worn with black hose or else spats. It is unpardonable for a minister to wear tan shoes with highly colored hose. A squeak in the shoes will not add to the dignity of the occasion, while a fine polish on the leather with good soles and heels will be most acceptable.

If one desires to be absolutely correct let him wear dark trousers inconspicuously striped, a cut-away coat, white shirt, stiff white collar, with a black or near black tie.

At a recent service in one of our universities, the ushers wore for the most part soft collars and in one or two instances colored shirts, while the preacher of the morning had on a soft collar and a suit of clothes very light in color, which he contrived to make quite visible underneath the gown. Thus the tone of the service was lowered considerably by reason of that which would seem to be of such minor importance. Here we have a group of men, very highly educated, responsible for a service in a noble sanctuary, but whose negligee dress presented a strange and unpleasant contrast to the surroundings.

The Minister's Postures and Attitudes in Worship

Another subject that is well worth consideration is the attitudes and postures which become one who is a leader in worship.

Irreverence in the sanctuary is one of the mortal sins of Protestantism. By reverence is meant not a dumb fear, but a self-respecting, intelligent appreciation of that which is sacred. It is not at all surprising that our children have so little respect for the sanctuary when so little is manifested by adults. All of us can recount instances in which there have been conspicuous violations of an outward reverential bearing. Some of these may well be cited. A certain professor in one of our schools was seen to ascend the pulpit stairs and then lay aside hat, overcoat, gloves, overshoes, all of which he carefully deposited upon the platform. Surely this is not in accord with a service of worship in which we look for dignity and reverence.

Again, one whose ministry had been largely among college students, when in attendance upon an Annual Conference, was invited to come to the platform. Because it was more convenient, he placed his foot upon the chancel rail, and then stepped over to the pulpit platform. It is just this kind of thoughtlessness which too often marks our ministry. Both men referred to above represented not our average ministers, but those who have had every advantage of sanctuary and worship training.

A minister's entrance into a service is the moment which immediately follows the entrance of the choir. If there is a processional, he follows the choir and does not precede it. With the choir, he too sings in the processional. For is he the least among all of those who come presenting holy hymns before Jehovah? Should he not make one of the glad throng? If there be no proces-

sional, having ascended the platform, he advances to the lectern or the pulpit and engages in silent prayer. This will be helpful to himself; it will be an example to the people. For he should keep in mind throughout the entire service that he is a worshiper as well as a leader in the service.

In his bearing, furthermore, let the minister stand erect. He should not shuffle from one foot to another. As for the pulpit, it is not intended that it shall be used as a support upon which one may comfortably lean. To use it rightly means to recognize its significance, to hold it in proper respect as a symbol, and not to lean upon it continually nor to pound it, nor in other ways to treat it with disrespect. These are among the first lessons that a young preacher should learn. If one kneels in prayer, a kneeling stool should be provided. When entering into prayer after speaking, or after any other part of the service, the transition should be indicated outwardly in some manner, such as lifting the hand, bowing the head, or a definite change of voice. Time should be allowed for the people to anticipate the changes, for it is very easy to pass from speaking to praying without giving opportunity for mental adjustment.

Recently a man who is well known was leading a large congregation in prayer. With one arm he leaned his body heavily upon the pulpit. The hand of the other arm was thrust deeply into his trousers pocket. The weight of his body was suspended upon one foot and leg, while he constantly moved the other leg and foot to and fro. The effect of all this was clearly to give the impression that the dear man had very little conception of the fact that he was speaking to God. If one kneels in prayer let it be on both knees; and in the Communion service let the minister face the Lord's Table. In this way the Table becomes a symbol of the presence of God, to whom prayer is being made.

While seated upon the platform let the minister convey the sense of being awake. Too comfortable a seat, or one that is quite low, is to be avoided. Worship is an active, not a passive state; hence to indicate that one is too comfortable, settled down as it were, conveys anything but the impression of reverent and vital worship. Crossing the legs or feet, partially reclining, and adopting other such attitudes, although they may seem to be unimportant acts, are harmful indeed. On the other hand, one should be careful not to be stiff or unnatural, and thus overdo the matter of etiquette in worship. Even spirituality is aided by good form when there is reality and naturalness. A good principle to be kept in mind is advocated by a certain minister, and the *spirit* though not of necessity the *letter* of this law may be safely followed: "In worship, we kneel to pray, stand to praise, and sit to be instructed."

Closely connected with the bearing in the sanctuary are other very simple matters, some of which we may mention. The minister should visit the platform before the service, and mark the places to be used in Bible and hymnal. All communications with choir leader, ushers and others during the service are to be earnestly discouraged. Only in case of very great urgency should one come forward in the midst of the service with an announcement. A note brought up by an usher is perhaps least distracting; but even this should rarely be necessary. When the people are to rise or be seated, let them follow the example of the choir, which they will do cheerfully as soon as they understand the method. It is a comical sight to see a minister bend very low, then rising, lift his arms as though he were trying to lift the people to their feet.

Calendars or bulletins are now in quite general use even in small churches. This is resulting already in a great improvement of the service, partly because it eliminates so much explaining on the part of the minister. Any statement as to visiting ministers or special singers, etc., may be noted upon the calendar;

not in the order of service itself, but elsewhere in the announcements. The tendency to limit personal references, introductions, etc., in a service or on the calendar is wise. If such are to be made vocally, they may well be given at one single time in connection with such other announcements as must be made. It is distracting and unworthy in a worship hour to pour out compliments upon the choir, the preacher, or upon any member or organization of the church. At the same time coldness and formality are likewise to be avoided. A service should be conducted in a hearty manner and with all the emphasis of a fine personality. Of course it is quite impossible to specify any considerable number of those objectionable features which are so often practiced. A little thoughtfulness, a constant keeping before the mind that it is *worship* in which we are engaged, an effort to combine good taste with the right spirit, will quite transform our services. But chiefly if the people, the choir, and the minister will but keep God constantly before their eyes, the effect upon all as worshippers will be distinctly felt.

Again it is best to eliminate all trite and pious phrases with which many ministers endeavor to impress the congregation, such as "dearly beloved," or, after reading the scriptures, "May the Lord bless to our hearts the reading of his Divine Word!" Other unctuous phrases will come to the reader's mind as being frequently employed. The intention no doubt is excellent, but the total effect is not good. It sounds and often is artificial, and lacks a sturdy, manly seriousness which should characterize our every act and word. Again, after the organist has rendered a very helpful opening selection you will occasionally see the minister stand, and hear him say, "Let us *begin* our service by singing," etc. But the service has already begun! The organist has been calling upon God, while the people have already been in the spirit of worship. Or again he may rise and ask "Shall we sing hymn number 78?" Rather let him say, if he must announce a hymn, "Let us sing hymn number 78"; but a simple hymn-board might better be set up in the sanctuary, and the announcement omitted. If a hymn is announced, the number should be given very distinctly, and any necessary direction as to omission of stanzas should be given in this same announcement, not in the midst of the singing. However, the practice of singing all the stanzas of the hymns is much to be desired. Omissions frequently destroy the sense. When the whole hymn is to be sung, no announcement to this effect should be necessary. Let it be so understood.

The same good judgment should be exercised in regard to the Scripture. Read the passages from the pulpit Bible, not from a pocket Bible. The large book is itself an impressive symbol of worship. Let the selections be carefully chosen, and if an explanatory word is needed, let it be given before the reading, not after. This will add interest and give point. The lessons should be so selected from week to week as to lead a congregation through the great passages of the Bible, both Old Testament and New. At the close let the minister say "Here endeth the reading of the first (or second) lesson." Anything more than this detracts rather than adds to the service.

We should speak of the "offering," not the "collection." There is a world of difference between the two words. If announced say, "The offering will now be received," not "taken." When received it should be brought to the chancel-rail, given to the minister, and when he has placed it upon the Lord's Table, let all face the Table and sing the Doxology or "All Things Come of Thee, O Lord," or some other choral prayer; or, if more pleasing, let the minister make an offering prayer, not a begging prayer, while the ushers, the people, and minister all stand facing the Table. This should be at the close

of the offering, not before. Let there be no organ music of any kind during a spoken prayer.

Everything that we may wish the people and choir to observe may be best emphasized by the example of the minister. Let him not talk and laugh as he enters the sanctuary, nor shake hands with people who may be already seated. If possible, let him sing the hymns. Let him listen with attentive mind to the choir. Never should he look over the notes of his sermon after he enters the service. All such actions and attitudes will surely be noted and will tend to destroy the leader's essential unity with the people who are engaged in worship. If only the minister will conduct himself reverently, he will find the people one after another following their good shepherd in the finest spirit of worship. The faults of a congregation in worship are, we repeat, too often the fault of their leader. But where the leader himself is an example of reverence in the sanctuary, though he may not seem to lead others, yet surely he will lead them in their approach to God.

A Revival of Public Worship

It is very evident that we are now experiencing another phase in the life of the Protestant Church. We may call it a revival of Christian Worship. Like other movements it has its dangers, as many who are apprehensive as to its results continually remind us. There is a fear lest form may be made a substitute for the spirit. Others regard it as a weak imitation of the Anglican or some other branch of the Christian Church. But it is quite clear that certain older modes and expressions in worship which characterized our fathers and were suitable to their time, are dying out. The camp meetings, the revival meetings, even the prayer meetings, are maintained with difficulty. Nor is it all a lack of the spirit. Few, we may suppose at the present time, think that we can go back and recapture those older modes and forms which once were so natural, so real and so effective. Even those who are most loyal to the fathers and who seek to retain the old-time forms of thought and worship, are unable to retain the power which characterized the fathers. The sense of the presence of God in the public assembly is often weak indeed. Recently a group of people who consider themselves most earnest, whose theology is most conservative, whose reverence for the Bible, for God, for Jesus Christ is most pronounced, were engaged in what they believed was a service of prayer and worship. Yet, if worship it was, it was worship in the most far-off manner. It was a good-natured meeting. It was full of the milk of human kindness. Humorous stories were told. Every worker received his praise. Compliments of the most fulsome kind were bantered about. Occasionally the name of God was mentioned. But worship was not manifest save in the smallest degree. Realization of this supreme lack in many a service has led to new study, new emphasis, and the desire for a revival of true worship.

Worship as an Experience in God

Everywhere there is need of Christian worship as an experience in God. In what way can this be obtained? One way, though not the only way, is through public worship. The General Conference of 1928 appointed a Commission on Public Worship and Music. There was felt to be a need for our church to re-consider, re-value, re-arrange our services; not with the thought of making our worship formal or artificial, but rather that it might be

made more appropriate, more thoughtful, more spiritual. In other words we seek to improve the means by which the Grace of God is brought to our hearts. If we understand ourselves, no harm, but rather great good can come from a re-study and re-ordering of our Public Worship. In this task our aim should be to maintain the spirit of our Methodism and of her tradition in which, as we well know, the spirit has ever been more important than the form. With such an understanding this pamphlet is offered. The writer has the conviction that order, appropriateness, beauty, if not made substitutes for spirituality, help rather than hinder the Holy Spirit. We desire to bring our people only such suggestions for worship as shall commend themselves for sanity and spiritual earnestness. Yet we believe that the time has come when we should seek courageously to establish such types of services as are now needed, and which would receive the commendation of John Wesley himself among us today. This is necessary if we are to retain our hold upon the young American mind. With culture and beauty everywhere else, careless slovenliness, ignorance, and ugliness cannot be tolerated within the church of Jesus Christ. We have said above that a revival of real worship is the place. And we have shown that this is timely. The American people need new and rich experience in Christian worship. Ultimately they will need to search and find God in private worship. Of this latter step the revival of public worship is, we hope, a forerunner. To the deepening of spirituality through public worship this pamphlet is devoted. Perhaps the following paragraph, which is from an article published in the Methodist Review, will show the way in which we should consider the task committed to the church in the field of public worship. What is desired is that the people may be quickened and thus led into a deeper, richer communion with God.

"The thing to do is to accept this movement for more reverent worship as providential; to believe the Holy Spirit will work quite as well, if not much more freely, through order and refinement as through disorder and unrefinement. Symbols, architecture, vestments, and forms of worship are never substitutes for divine grace, but channels; and the better the channel, the more expressive should be the grace itself. . . . Less refined forms of worship have played too large a part and so help to undermine the noble character of our services. Thousands of our younger generation see that beauty, art, order and charm are in evidence everywhere else in our lives. They ask, 'Why should the sanctuary almost alone, be destitute of these?'"

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